1: Karsten--35-36 (1916-18) 1935 Jivaro .
668, 797 (1928-29)

"Although the Canelos Indians are nominally Christians, their relations to the leaders of the mission have not always been of a friendly nature. There have sometimes been conflicts between the Fathers and the Indians. The worst was the one which arose when the present wooden mission building was constructed, some forty years ago. The Indians were of opinion that a bamboo building of the kind commonly used by both Indians and settlers in Eastern Ecuador would be good enough for the Fathers, and consequently refused to construct a wooden house which would demand much time and work. The Indians engaged in a 'strike' of the kind that has not been uncommon among Christian Indians 'reduced' at missions. In Eastern Ecuador this strike is called miticushca which means 'to avoid', 'to keep away'; the Indians, in defiance of the orders of the Fathers, go off to their distant tambos, keeping away from the mission and the duties it imposes upon them. Palati, who had found an opportunity to exert his influence, was the leading person in organizing this strike, agitating and delivering speeches among the Indians and doing his best in exhorting them to avoid the mission. But the continuance of the boycott proved impossible; one family after the other [36] returned to the mission and submitted to the authority of the Fathers. Seeing that he would come off a loser Palati found it convenient to change his attitude in time. One day the Father had succeeded in calling together a number of Indians at the mission, and after the mass was finished he intended to speak to them to bring them to reason. Palati, who

was also present, asked to be allowed to say a few words to the Indians first. Then he started to deliver an exciting oration in which he expressed his strong disapproval of the conduct of the striking Indians, reproaching them for their ingratitude towards the Father, and urging them to return to their duty. He himself, he said, had been against the miticushca from the beginning, but his advice had not been followed. This hypocritical declaration of the man who had been the real instigator of the strike, of course, astonished the Father, and some of the Indians too wished to raise protests against so obvious a distortion of the facts. However, satisfied at the final settlement of the conflict, the Father found it wiser to overlook minor matters. Palati had saved his prestige and even strengthened his influence.

Palati died in 1924, a few years after I left Canelos and South America. He was an interesting acquaintance to me, not only on account of his great age and his wide experience of life but also on account of his whole character, which seemed to me to be typical of an Indian chief and 'politician'."